

THE KOREA MISSION FIELD



VOL. XXIII.

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The Ministry of Money

Roscoe C. Coen

Business Men and Missionaries

W. H. M. Walton

Korea's Largest Province

S. J. Proctor

Our Editor's Resignation

A New Day of Opportunity

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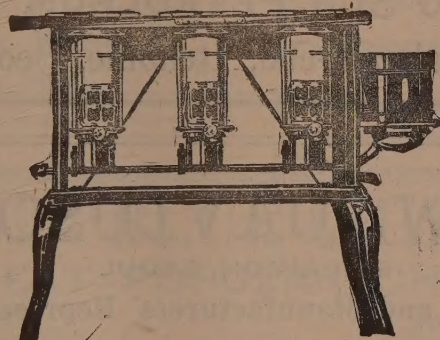
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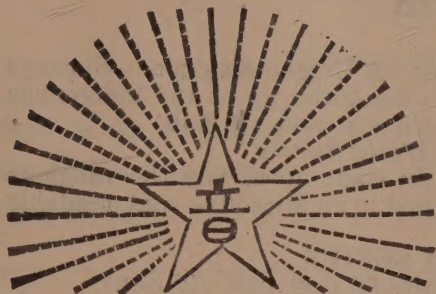
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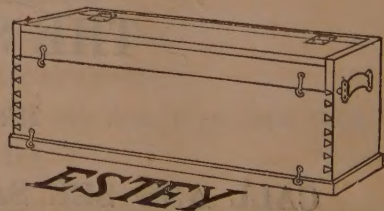
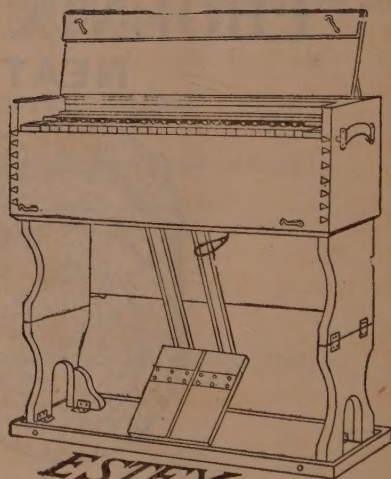
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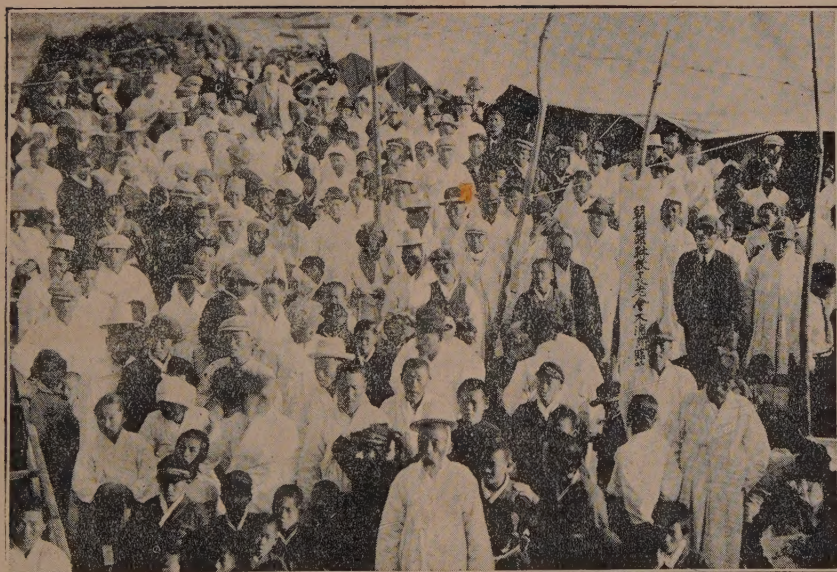
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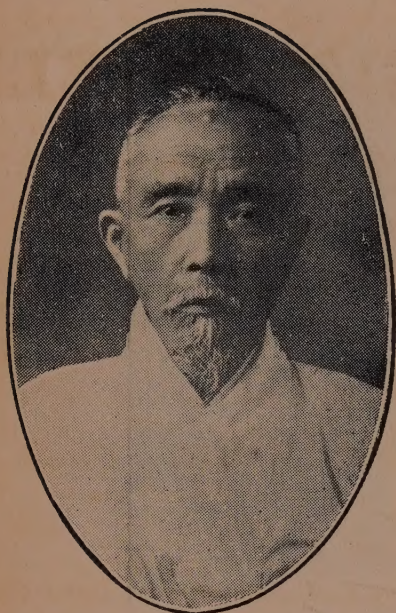
Brass Band that accompanied the Rev. W. F. Bull on
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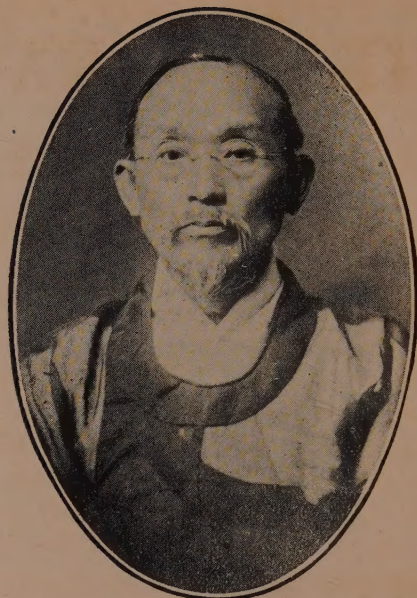


The Crowd gathers for a Tent Meeting during the
Rev. W. F. Bull's Tour

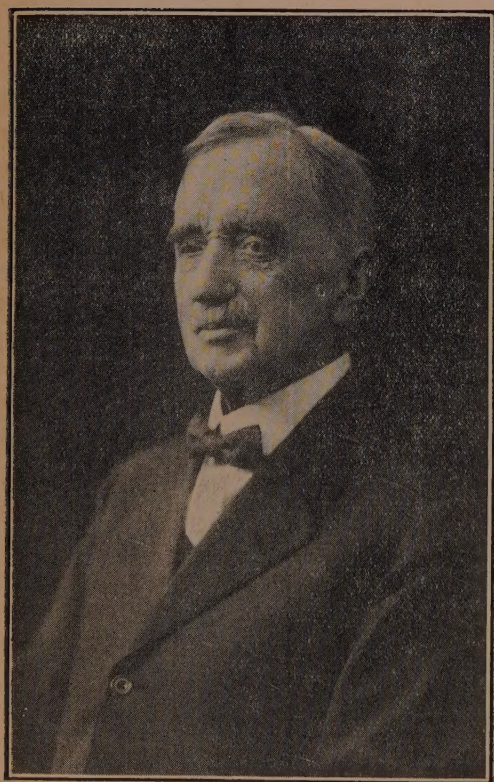
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THE HON. YI SANG CHAI



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MISS ELLASUE WAGNER

THE KOREA MISSION FIELD

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Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIII

JUNE, 1927

No. 6

The Ministry of Money or The Story of Five Hundred Dollars

ROSCOE C. COEN

(Evangelistic, Presbyterian Mission North, Seoul)

HAVE YOU EVER BEEN asked to give money for some special cause of the mission field? Have you ever wondered what any particular given sum of money accomplished? Have you ever heard an ardent missionary tell, publicly or privately, what a certain sum of money given for a particular cause would accomplish? No doubt most of the readers of this article could answer in the affirmative to all of these questions. I am equally sure that you will continue to hear these appeals; give your money; and wonder just what it did. It is inevitable that it should be so. Most of our gifts to missions must of necessity be drops that fall into the ocean of funds that are needed for carrying on the great enterprise of missions. They lose their identity; the results they accomplish are not distinguishable in the general progress of the work throughout the world. There is a feeling of joy in the consciousness that we are doing our bit and have our reward, but for most of us it lacks the 'kick' that comes from knowing exactly 'what my dollar did!'

It is because of this element in our make-up that so many people will give for special causes more frequently and in larger amounts than they will contribute to a general budget of a Board. How many people there are, and

always have been, who give to support a pupil in school; pay for a leper or an orphan in a home; supply the funds for a building; give the salary for a particular Bible-woman; etc *ad infinitum*! And yet, when we stop to think, we all must know that the dollars that are lost, as it were, in the general budget are no less (probably more) consecrated and useful than the tagged money that does a specific task. Where could the pupil you support go to school if the general budget did not provide for our mission schools; where would your particular leper or orphan be cared for if it were not for the general budget funds that pay for the asylums and those who run them; of what use would your building be were it not for the budget that provides for the annual running expenses; and where would the Bible woman work, but for the churches and workers who are provided largely from the general funds? So it goes, the one supports and supplements the other. Both the budget and gifts for specific work must be maintained to carry on our work and to give the thrill that every 'cheerful giver' rightfully desires. Provision is made for both by all our Church agencies by authorizing certain desirable, special appeals; by having certain individuals and churches support particular missionaries, or the work of definite stations on the mission

seem to be little doubt but that the proper and wise adjustment between these special gifts and gifts for the general budget is essential both for the healthful development of the work on the field and for the cultivation and sustaining of a vital interest among the givers in the home lands. It is to stimulate this interest that I here tell the most interesting and inspiring story of a special gift of five hundred dollars.

The erection of suitable buildings for the young and growing church groups in any country is a problem of no small proportions. It is especially difficult on the mission field where both the poverty of the people and the sad lack of proper facilities for borrowing money exaggerate the situation. These groups usually start in some new believer's home, meeting in a small room (often only eight feet square). If they increase in numbers to the point of over-flowing so small quarters, even the building of a small church requires an out-lay of money that for them is formidable and often prohibitive if it must all be raised and paid at one time. If money could be borrowed from banks and loan agencies here as in America for long periods and at a reasonable interest rate, the problem could be simplified by distributing the payments over a few years. But when interest rates are from 2 % to 5 % per month (24 % to 60 % per year) it is all but impossible for the group to pay the interest annually, to say nothing of reducing the principal. There will be few among those who read this article who will not have had a part in the struggle for paying off a church debt, and you will all with understanding sympathize with your brothers on the foreign field who thus engage in the same struggle against greater odds.

Seeing these conditions, and recognizing the limitations they put upon the development of churches in the country, some missionaries from Seoul Station, Korea, made an appeal for a small sum of money that might be used as a church erection fund such as the Church in America has had for years. In 1907 a

Christian gentleman in America was wise enough to see the need and generous enough to give \$ 500 to Seoul Station to be used for a church erection fund from which loans should be made to needy groups of Christians. The rules required that no church be allowed to borrow more than one fifth the total amount to be used for building or repairs. For six years loans were made to churches with only the church members and the buildings given as security. Later the Missionary in charge of the territory where the church was to be built was also made responsible for the repayment of the loans. Finally in 1922 the principal was placed in the bank and the interest only used for gifts, not loans, to groups for a small part of the cost of a building. All three ways of dealing with the fund had advantages and disadvantages, but it seems that the last plan mentioned, on the whole, is most satisfactory.

During the past 19 years the fund has been in use (1907-1927), 31 loans and 6 gifts have been made to almost as many groups, though in a very few cases a group has had help two different times. The largest loan was \$ 250 (the only loan to a city church) and the smallest loan was \$ 5, with the average for the 31 loans of \$ 78. The largest gift was \$ 50, the smallest \$ 4, and the average for the six gifts was \$ 22. When we remember that after forty years of work in the Seoul territory we have about 90 church buildings of one kind or another, it appears that the erection fund has assisted in the building of one third of them in the last 19 years. To state the case differently, we have spent the original \$ 500 three times, and still have it in the bank producing interest that will help still other church groups in the future. Where is there another \$ 500 that has served a larger purpose or done a more beneficent work for the Lord? Truly, there is a ministry of money, if it be only dedicated to the cause of Christ and administered wisely in His name. When you wonder where your money goes and what it does, remember this story, and know that field and in many other ways. There would

your gifts work for the Lord year after year, and the work they do is compounded with the passing of the years—maybe long after you have forgotten this gift. I wonder whether the one who gave this money (or his heirs

if he be gone to his reward) remembers? Perhaps not, for it was only a small gift among many in a philanthropy involving millions of dollars.

Korea's Largest Province

S. J. PROCTOR

JOHAN BUNYAN, in some editions of *Pilgrim's Progress*, makes reference to entering "a field full of mountains." This so adequately describes the Korea Mission territory of the United Church of Canada as to leave very little more to be said. The *Ham Kyung Dos*, as the Northern and Southern Provinces are sometimes called, are the watershed of North Korea and the highest portion of Korea. Going north from Puk Chong the average attitude is from 2000 to 3000 feet above sea level and the peaks of these ridges often register 5,000 feet and over.

The whole region of North Korea and Manchuria may be compared to a great wheel, with crooked spokes, laid down on the ground. The hub is the famous extinct volcano, called by the Chinese Chang Pack Tu San, and usually described on English maps as the Ever White Mountain. This mountain is about 9,600 feet high and the crater has serrated edges and seems to be about 20 miles in length. In the crater is a lake several miles long and from half a mile to 3 miles wide. The water flows out by subterranean passages and forms the sources of the Yalu River, the Tumen River and the largest branch of the Sungari river which flows northward into the Amur and on to the land of otters and polar bears. The spokes of the wheel are the various spurs which begin from the Paik Tu San and traverse North Korea both to the east and to the west and southwards. These are known as the Musan range and its spurs throw off branches in an outward direction from the hub, and when they arrive at the northeast coast of Korea we find stretches of coast that are a problem for the railroad

engineers. Going south from Sungjin, where one of these spurs comes down to the coast, there are sixteen tunnels in seventeen miles of the newly built railroad, with picturesque glimpses of the Sea of Japan in between.

The trip from Hamheung to Puk Chung is as fine as a journey along the St. Lawrence in the region of the Thousand Islands. Beautiful harbours, fishing villages nestling in little coves, mountain plains and forests are all here in endless variety.

This north-east coast has many places where basalt pillars stand up like great reed organs. Grants' Causeways and Fengal caves are here for the exploring, and the winds play tunes among them when the fierce autumnal storm's begin. Years ago it was a very dangerous coast and even now, despite the excellent lighthouse service, there are a few wrecks every year. In Yi Won county you may find a balancing rock that swings with the weight of a single human being on its houselike sides. Wonsan Harbour is world-famous and can accommodate a whole fleet of warships; there are many other smaller but fine and beautiful harbours along this coast. One I know is named Yang Hwa which might be called "Eureka!" It is land-locked and in the exact shape of a horseshoe.

For many years our highlands depended upon the coastwise shipping service and there are numerous ports and harbours that still depend upon such service as the boats going from port to port can give. There is a brisk trade in freight and passengers between all these ports but from Wonsan to Manchuria there is a steady flow of emigrants, both Korean and Chinese. A few years ago as many

as 40,000 Chinese passed through Wonsan on their way north in one year. A direct line of steamers to Japan entering the beautiful port of Tsuruga only 12 hours from Yokohama is a very pleasant way of making a trip to Japan. It is a forty hours' voyage across. The railroad from Seoul to the mouth of the Tumen River is nearly completed and you may bridge the gaps by a 100 mile auto trip over picturesque mountain passes with the sea between.

Midway between Wonsan and Vladivostock, and quite near the coast, is another extinct volcano known to the Koreans as *Chil Po San*—The Hill of Seven Wonders—the core of this volcano was of softer rock than the surrounding hills, hence it has weathered more and is subject to wind sculpture in addition. From the outside no-one would ever suspect such a scene as meets the eye once you get to the edge of the crater. Cathedral shaped spurs, camel shaped hills, and many fantastic shapes present themselves to the eye. The crater is deep and terraces and footpaths show on the sides of the cliffs. Involuntarily Dantes' description of 'inferno' comes to mind and fancy dwells upon the city of Bis. But there are no sulphur fumes or flickering lights. The mother of Chu Tae Myong, one of the ancient kings of the Chu Kingdom in China, once resided near this mountain and is said to have prayed for and received the spirit of the mountain and thus brought into the world the renowned Chu Tae Myong. This famous son, hearing of his wonderful birth from the lips of his mother, made a royal visit to the mountain and said like the Queen of Sheba of old, that the half had not been told.

The occupation of these highlands by Koreans has only taken place during the last 500 years. Before that time the Chinese held parts of it and the rest was virgin forest. Political exiles were sent into this region beyond Hamheung, and Kapsan county in particular earned an unsavoury reputation for this reason. Poor adventurers, by cutting or burning down the forest lands, made farms for themselves, and the Manchurians retired

beyond the Yalu. Robber bands, then as now, made swift descents upon these settlers and extracted toll of them. Twenty years ago a band of Chinese robbers made their way from Manchuria almost to the coast. They looted and burned the walled town of Myong Chon and to this day no Korean residences are seen within the walls. The Koreans rebuilt outside the town. Heisanchin and Hoiryung were frontier outposts to guard the land from just such raids, but they were not very effective.

The inhabitants of these highlands are not all tall though there are many tall men and women among them. The effect of environment is seen in the greetings common among them. "Have you dropped down?" "Hello! have you come over?" (i. e. the pass) there being no other way in or out of that valley except over a pass. There are many dialects spoken in the different areas.

The characteristics of these isolated and often very ignorant people are independence, reticence, and conservatism amounting almost to stubbornness, on the one hand, and on the other hand, loyalty and credulity towards any who show them a better way, or even seem to do so.

The economic conditions along the coast are, on the whole, relatively better than any that I have seen south of Hamheung or across on the north western side of Korea. Inland, too, the farming communities are short of ready money, but in kind they have a little over and above their necessities. This is borne out by the statistics of our mission which show that the average giving for all Church purposes for the years 1925-26 was almost \$ 9 per head. Living conditions have greatly improved since 1916 and a much higher standard of living has for several years been maintained. The economic crisis of a few years ago caused great distress and many went bankrupt; some who had once been considered rich are not in that class any longer; in a land where they are used to living on oats, peas, beans and barley they cannot all be driven away even by so-

called hardships. There are great crops of potatoes grown in the hills. I saw *one* recently that made the major portion of a meal for three foreigners. Swede turnips and wheat are sometimes seen in the north.

The three gréat products of this province are beans, dried fish, and lumber. Lumbering is carried on along the upper reaches of the Yalu for a distance of seventy miles or more. The big rafts are made up at Sin Kal Pa. The whole length of the Tumen and the rivers that flow into Hamheung and Wonsan harbours are also increasingly used for flatation of lumber during the rainy seasons. The railroads are also assisting in its marketing and distribution.

The species of cod-fish caught on the east coast is known to the Koreans all over the peninsula as Myong Tae from the fact that such fish were first caught, dried and distributed from Myong Chon county. Now, however, the industry is common to the whole of the coast and every port has a few tons for shipment about this time of the year. Canning factories for clams and oysters and other shell fish, as well as the famous tunny fish and octopus, and drying sheds for drying salmon, perch and cod, are established at several places along the coast. A marine station for the conservation of the fish, biological study and experimentation is stationed on an island in Wonsan harbour. The Seoul market receives a good part of its fish supply from Wonsan and efficient fishing fleets are being built up in many ports with motor trawlers and carriers in attendance on the sailing boats.

The staple crop of the hillsmen is beans. If some method of handling them in bulk at the shipping ports could be designed the great decrease in the cost of handling and freighting would accelerate the distribution and increase the profits. It would also benefit the farmers, at least there would be a hope of it.

Another felt need is for oil-cake plants so that beans could be reduced to oil and the bean-cake residue used locally for cattle-feed

and in fattening cattle for the market. Korea has about 1,600,000 head of cattle. I do not know the precise number in our two provinces but my guess would be that about 500,000 of the total is to be found in our district.

In Memory of Hon. Yi Sang Chai

J. S. GALE, D. D.

A GREAT, GOOD MAN has passed from among us, great in mind, great in heart, great in soul. We shall not see his like again—Yi Sang Chai. The light of his eye, the sound of his voice, the marked cheer of his presence made him a master of men. So wide of soul, so sensitive of mental touch, so supremely gifted of humour, back again his memory comes, filling the eyes with infinite longing. The buoyant sallies of his youth, the proud upward steps of his manhood, the dignified years of his long life's evening combined in a personality that we who knew him will ever see haloed in grateful memories.

How little we can say that touches the really great and good. There are no adjectives, no descriptive phrases, no similes, no comparisons. He was himself sublime in his simplicity, supremely above the happenings of the day, or the changing wheels of fortune.

Later the writer hopes to put into humble book form his appreciation of so great and good a friend. Let him say here, of life's highest honours he counts among the dearest and best the friendly faithful years of Yi Sang Chai. May others arise like him to call Korea back to her highest ideals of the past; and to move her sons of the present to humble faithful service for the future.

On the occasion of his last visit to my home, pointing to Chung Mong-joo's portrait on the wall he said: "Because he died, he lives." How true it is, thou great good friend! Because Yi Sang Chai died to those things the world counts worth the while, the world dies today while he lives.

Oh great good heart, who cheered and helped us on;
Oh master-soul who points us heaven high!
May we who live, live so that when we die
Hushed lips will say, "A great, good heart is gone."

Yi Sang Chai's Services to the Y. M. C. A.

F. M. BROCKMAN

MR. YI SANG CHAI had already spent a long and useful life before beginning his service with the Young Men's Christian Association. When he was in America as a member of the first Korean legation ever sent to Washington he asked the Chinese Ambassador one day, what it was that made America great. "To be perfectly honest with you" said the Ambassador, "I do not know, but I am told that it is a book called the Bible." In after years Mr. Yi told me how eagerly he hastened to buy a Bible and read it and with what disgust he put it down when it found it had no information about the organizing of an army or the building of a navy. But if Mr. Yi did not find at that time what he sought for in the Bible he learned many other things in America and returned to Korea a young and ardent reformer. He soon found himself a political prisoner under the old Korean regime. While in prison he had an opportunity to join a Bible class. This must have proved to be one of the great Bible classes of history for, as the earnest little group studied the Bible day after day and compared it with the Confucian and Buddhistic classics, the result was that every man in the class became a stalwart Christian who afterwards wielded a tremendous influence in the Korean Church. Later on Mr. Yi was restored to favor and became the secretary of the last Korean cabinet.

Before my own arrival in Korea in 1905 Mr. Gillett and Dr. Gale had already interested Mr. Yi in the work of the Young Men's Christian Association. This interest so increased that even while he was secretary of the Imperial Cabinet he accepted the chairmanship of the educational department of the Y. M. C. A. When asked by another member of the cabinet as to his reasons for this he replied that he felt that by serving the As-

sociation in this capacity he was rendering the largest service to the nation.

When political changes came to Korea Mr. Yi resigned from office and at that time I approached him on the subject of becoming a member of our Association staff. Like many another Korean leader he felt that his work was complete and that nothing was left for him but to retire to the country to die. He finally consented, however, to postpone his retirement for three months and to join our staff for that brief length of time. The result was that he became so engrossed in the wonderful possibilities of service, and in bringing "life" to the young men and boys of the nation, that never again did the prospect of retirement to a quiet country spot allure him. His life was poured out for the youth of Korea and the last years of his life indeed proved that the best was yet to be.

Mr. Yi had the rare gift of growing younger each year. He was undoubtedly the youngest man on our staff. Once, on a trip to Japan, he saw for the first time in a hotel some American girls with bobbed hair. He was much taken with the new custom and remarked on the comfort and convenience of the new style. It is not strange that one whose mind was always open to new ideas should have been the ideal leader for the youth of the country. No one entered more deeply than Mr. Yi Sang Chai into the political aspirations of his people, yet no one was a more wise and sane counsellor to fiery spirits and hot-blooded youth. At one time when the tension was peculiarly high a meeting was held in the Y. M. C. A. auditorium. It was feared that someone might start a "*mansei*" cry which had always to be given three times with uplifted hands. Mr. Yi presided at the meeting and standing before the crowded hall he said in his quiet voice "If anyone feels like calling "*mansei*" we hope that he will decide

not to call "*mansei*" but refrain from saying "*mansei*." Mr. Yi had said "*mansei*" three times each time with hands uplifted, but so quietly had he done it that the audience only by degrees work up to what had happened and responded, by shouts of laughter. The tension was broken and the situation saved.

At another time a leader noted for advanced political views was scheduled to address a meeting at the Association. The next day reporters called on Mr. Yi with accounts of the speech. Point by point they went over what the gentleman had said, while Mr. Yi from time to time nodded his head. When they had finished Mr. Yi said, "There is only one correction I should like to make on that report. Mr. So-and-So was unfortunately unable to come last night and so did not address the meeting at all." Among a people rich in the sense of humor Mr. Yi's rare and delightful humor shone out. Many times in hard and difficult situations his inimitable sense of fun saved not only the situation but our sense of values as well.

But nothing could so truly characterize this wonderful life as to say he was the spiritual father of us all. At one time a very high Japanese official asked for an interview with him. "Tell him," Mr. Yi sent back word, "that I shall be very happy to see him to talk about becoming a Christian. That is the only thing I am interested in." To him the eternal values were supreme and for him to live

meant to preach Christ. Some few years ago Mr. Yi lost a well-beloved grandson whose presence would have meant comfort and joy to him in his advancing age. But there was no deep sadness nor sorrow in Mr. Yi's heart. His faith rose triumphant over his loss. "He has just gone on a little way ahead," said Mr. Yi "and I shall see him again soon."

His dominating influence, like Gandhi's, was due to his absolute sincerity and his supreme selflessness. If he thought a thing should be done he did it without any thought of what it might cost him individually. Some years ago he came to me and said, "This will never do." "What will never do?" I responded. "We have only eight hundred men in Bible classes at the present time" said he "and we must have at least eighteen hundred." On that venture of faith he embarked and before the end of that year he saw his hope realized and eighteen hundred men gathered in the study of the Book he loved so well and which had led him out into the abundant life.

His wise and far-seeing judgment, his rare humor and loyal and sincerely unselfish spirit of Christ made up a wonderful combination of character whose like we shall not soon see again. But we have not lost our leader because his life contained the abiding elements and his spirit and ideals have been so deeply planted in our movement that they will endure.

A PRAYER

These are the gifts I ask of Thee, Spirit serene
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveller's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have Thee take
away.
Malice and cold disdain; hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.

HENRY VAN DYKE.

Mr. DeCamp's Resignation

Hope, Faith, and Love; the Three-Fold Unbreakable Cord

WHEN OUR FIRST CHILD was a year old his mother and I not only believed in foreign missions but together cherished the hope that our little boy, when grown, might worthily represent the Master on the foreign mission field. Soon the question arose, "If we took him at once to the Orient, where unconsciously he could come to know and love an alien people and, without effort, acquire their language, would he not be more likely to hear and to heed God's call to such foreign ministry, in case such call, later, should be issued?" Such an outcome appeared reasonable, even attractive.

Next, difficulties begin to emerge; no Mission Board would ever commission for foreign service a man over sixty years old, if for no other reason than the impracticability of his acquiring an Oriental language. Light was sought and an answer was forthcoming to this effect: "What need of an earthly if one has a heavenly commission? As to language, good work can be done in English at the larger mission centers; and as to salary, can't you manage to be 'a dollar a year man' by serving at your own charges?"

Thus it was brought to pass that we took our little boy when he was two and a half years old, together with his much smaller sister, who meanwhile had arrived, and embarked from San Francisco for Korea. When we were in mid-Pacific Ocean, Japan annexed Korea to herself; but when we four reached the station in Seoul, we were indissolubly annexed to the foreign mission enterprise in Korea by the enthusiastic welcome that was accorded us. Thus *Hope* was realized, and the first of the three unbreakable cords twisted, leading naturally to "*Faith*" which was to follow.

We were blessed indeed, for we had found OUR work; work that included all the delights

of that in the homeland but divorced from the latter's handicaps. In two years I had been chosen editor of Korea's monthly mission periodical and also pastor of Union Church of Seoul, continuing this work until now.

The appreciation manifested by this people is indeed wonderful. After twelve years of service my seventy-fifth birthday arrived. I scarcely noted the fact for "We live in thoughts, not figures on the dial. "Besides, we are assured that "Nuthin lies like figgers" but this people had not forgotten. That day my family was surprise to find the weekly prayer meeting crowded. After the usual opening service a paper was read reciting the gracious ministries of their seventy-five years young pastor, which was capped by the presentation of a book of nearly a hundred personal letters from different parts of Korea, reinforced with a financial clasp which enabled Mrs. DeCamp and myself to make a two months' tour of China. Thus, Appreciation through *Hope* had developed *Faith*, the second cord in the unbreakable bond suggesting the strength of a rope.

The pull of our five children toward the homeland, for the sake of better schools, led by the eldest who helped to bring our family to Korea and is now in the United States preparing for foreign mission service, induced their father, at the Annual Church meeting in May, to resign. It seemed the only thing to do. I cannot describe the sad, glad responses that followed. This meeting transcended the one of four years previously as two are greater than one. Now there were two papers—one for the congregation and another for the Editorial Board, while the remarks of the treasurer in behalf of all Korea, capped by the golden sheaf which was more than twice as large as the previous one, indicating that *Hope* and *Faith* had fruited into a *Love* which to-

A RESOLUTION

gether constitutes an unbreakable cable, for ever uniting us in cooperative mission effort. One end of this cable will abide with you in Korea and the other with us in the homeland. When any of us shall pass behind the veil, from the "darkly" to the "face to face" vision, we shall see that this cable of Hope, Faith and Love was not only reliable in its texture, but especially at its ends for they consist of anchors of souls, "sure and steadfast, entering into that which is within the veil, whither Jesus our forerunner hath already entered."

A PRESENTATION

At the Annual Church Meeting of the Seoul Union Church, on the occasion of his resignation, a cheque for Yen 1,500 was handed to the pastor, the Rev. A. F. DeCamp, as a token of appreciation and good wishes on the part of the congregation. In addition to those from the membership contributions to this gift were received from members of the following country Stations:—

<i>Methodist Episcopal</i>	<i>Method. Epis., South</i>
Chemulpo	Songdo
Haiju	Wonsan
Pyengyang	Choonchun
Wonju	<i>Australian Presbyt'n.</i>
<i>United Ch. of Canada</i>	Chinju
Hamheung	Fusanchin
Hoiryung	Kyumasan
Lungchingsun	<i>Northern Presbyterian</i>
Sungchin	Chairyung
Wonsan	Chungju
<i>Presbyterian, South</i>	Hingking
Chunju	Pyengyang
Kunsan	Syenchun
Kwangju	Taiku
Soonchun	

A Resolution

WHEREAS, after having finished what most might easily have considered a full period of service in the ministry of the Church in the United States, the Reverend A. F. DeCamp did at that time come to Korea and render service for a term of years which would considerably exceed the average on the foreign field, and

WHEREAS these many years of faithful work have been given without any remuneration other than a sense of the Master's approval and the joy of helping in a great worth-while task, and

WHEREAS not the least part of this free-will offering has been his service as Editor of the KOREA MISSION FIELD during the period 1911 to 1927, and

WHEREAS in this service Mr. DeCamp has ever shown a most cordial and brotherly spirit and has ever done his work with great faithfulness and efficiency,

THEREFORE be it resolved that we the members of the Editorial Board do hereby express to him our deepest appreciation of his long years of service in our midst and wish for him and all the members of his family a comfortable voyage home and God's constant blessing throughout the coming years.

On behalf of the Editorial Board,

B. W. BILLINGS,
R. C. COEN.



Elijah's Mantle Falls to a Lady

AFTER SEVENTEEN YEARS in Korea, and sixteen years as the Editor-in-Chief of the KOREA MISSION FIELD the Rev.

A. F. DeCamp and his family are leaving for America, and Miss Ellasue Wagner is to be his successor. This departure does not produce but only affords a fit opportunity for the expression of deep and lasting appreciation of the work of a good and great man—an appreciation that has been felt from the beginning and has grown upon all who have known and worked with him. Nor is Miss Wagner's selection one that thrusts her into prominence, but rather it is the natural result of more than twenty years of untiring and unusually successful labours in educational, literary and evangelistic work in Korea, that made her seem to be a woman come to the Kingdom for such a time and work. That it is as easy as it is delightful to write an appreciation of these two fellow-workers seems evident, and we feel that we are but the amanuensis for the transcription of the heart-felt love, respect, and good wishes of a whole community.

As we sat in the home of the retiring Editor-in-Chief the other day, talking to him and his wife of their past, present, and future, a sense of greatness was borne in upon us—the greatness of those who have been sensitive to the voice of God and have done the common duties of each day faithfully and well. Since then certain passages of Scripture have been in my mind and will not be banished; they seem so exactly fitting on this occasion. I venture to put them down here and let them tell their story.

"And Elijah said unto Elisha, 'Tarry here, I pray thee: for the Lord hath sent me'..... 'ask what I shall do for thee before I be taken away.' And Elisha said 'I pray thee let a double portion of thy spirit be upon me.' Behold there appeared a chariot of fire and Elijah went and Elisha saw it and took up also the mantle of Elijah and smote the waters

and they parted: and Elisha went over" II Kings 2:2-14. "And I will add unto thy days fifteen years." II Kings 20:6.

For all who know Mr. DeCamp well the fitness of these passages will be obvious. We shall not be disposed to press the details of the passages too far, for there may be those who would question the substitution of an ocean liner for the chariot of fire, and of America for Heaven. Nevertheless I feel sure that none will question Mr. DeCamp's having had fifteen most pleasant and useful years added to the usual span of life; or that the Lord has sent him (not this once, but many, many times); or that we may rightly accord him a place among the prophets, if a prophet be a man who speaks for God: a man of vision: a man who fearlessly contends for the truth and right: a man with the spirit of Christ. His very life fills one with a sense of God's presence and his story with a sense of God's providence.

Born in America eighty years ago, he went through college, entered the seminary and studied for the ministry. After graduation he devoted some years to home mission work. During thirty-seven years in the ministry in America he served six churches, in one of which he spent ten years. All of them were charges of considerable importance. His missionary interest was always keen. His wife was a missionary volunteer, and to make up for her not going to the foreign field, when she married the young couple sent another woman to India as a substitute and supported her there for one term. Meanwhile the wife died and Mr. DeCamp married the woman they had been supporting on the foreign field. She is his present wife and has shared with him his later life in America and in Korea. At the age of sixty-seven, after an ordinary lifetime of service, and at an age when most people are content to retire and rest on their laurels, he took his wife and two small chil-

dren to the mission field of Korea, to work as best they could and at the same time bring their children up under conditions that would most likely turn their hearts toward missionary work and best fit them to engage in it. It has been and still is their fond hope that all five of their children (three have been born in Korea) may become missionaries, and already the oldest boy is in college in America preparing himself for medical missionary service. Where the influence of these extra seventeen years of life will end, who can tell? Nor have they been idle years.

A mere list of the activities of the two show that they have served largely. In the earlier years both taught English in various places in Seoul; together they ran an orphanage for a year while Miss Perry was on furlough; and for 16 years Mr. DeCamp was pastor of the Foreign Church in Seoul and Editor-in-Chief of the KOREA MISSION FIELD rendering service to all the missionaries in Korea. In this list there is nothing that is spectacular, little that is unusual, and much that is common-place, but when we remember that he was sent out by no Mission Board; has received no salary, but has been entirely self-supporting (except for two or three gifts of love from his fellow-missionaries): and that it was all done after he was sixty-seven years of age, we take off our hats and reverently bow in the presence of simple greatness. He is indeed a great man, a man of dimensions. He has a great heart that embraces all, large and small, of all races and classes. His love for little children was touching, and his love for those of other races was an example for us all. He is a man of broad mind, tolerant, and sympathetic, a man of high ideals and inspirations. All these qualities have stood him in good stead as he shepherded a congregation of such cosmopolitan nature, and edited a magazine for a constituency of such varied views and interests. As a pastor he has been a real spiritual leader; a promoter of union and peace; an advocate of religious liberty and progress; a comforter and above all a friend. As editor

of the KOREA MISSION FIELD he has been untiring in his search for interesting material for publication; for promising writers among the missionary body; for ways and means for improving year by year the appearance, interest, and effectiveness of the magazine both in Korea and America. Nor have his efforts been fruitless, as the present-day issues of the magazine eloquently testify.

And now as God sends him once more, he says, not alone to his successor, but to us all, 'Tarry here, for the Lord hath sent me.' And we shall see him go; bid him and his family God speed; pray for a double portion of his beautiful spirit; take up his mantle; see the waters part; and go over. Nor are we left comfortless. God always provides his Joshuas and Elishas. This time it is a woman—a prophetess, one eminently fitted for the editorial work of our magazine. Miss Wagner, after graduation from Marion College, Va., came to Korea in 1904 and spent the first twenty years in Songdo, where she founded the famous Holston Institute, and guided its progress until it has become one of the leading Girls' Schools of Korea, with more than a thousand pupils ranging from Kindergarten to High School grade. After her last furlough she worked two years in the Songdo Evangelistic Center and then was transferred to Seoul to take charge of the Social-Evangelistic Center, a young union institution which in only a few months has already shown the influence of her leadership. Furthermore, she has to her credit three books on Korean life, and is now in the midst of preparing another and more comprehensive book upon missionary work in Korea. Thus her executive ability, her literary genius and her splendid enthusiasm, clear vision, and abounding energy at once declare her fitness for her new office as Editor-in-chief and assure the future success of our magazine. We congratulate ourselves upon our choice of so able a leader and pledge to her the same hearty support and co-operation that we always gave her predecessor.

Station Brevities

Chairyung

A visiting pastor in the Women's General Class was seeking to impress upon his hearers the enlightening influence of the Gospel. He asked them what three things about our bodies shine with the light within. One woman answered, "Eyes" and was commended.

Another said "Lips" and was happy in having it accepted. But the third answer was long in coming and so when one woman arose and in her zeal shouted out "Noses" every one relaxed and shook with laughter. Noses do shine oftener than we would wish from a fire within but not among our Gospel bearers.

Chungju

Okchun is the most conservative and difficult town in our whole district. In spite of years of work the small and struggling group seemed to be on the point of dying out when a preaching band spent one night there last summer and held services. Among those who attended was a young man disguised as a farm hand. He was the grandson of one of the wealthiest men in the town, and had studied for two years in Japan. In Japan he had been baptised but on his return home he had lost all interest in spiritual things and for three years had not attended church once and was noted for his insolence to all. His heart was touched and since then he and his wife have not missed a service. He has conducted a night school in the church single-handed, was the best student in our Bible Institute and is planning to enter the theological Seminary. Needless to say, the little church is growing and the future seems very bright.

Hoiryung

Twenty years ago in one of our districts there were only two small Christian groups of two or three families each and the only preacher, besides the missionary, was a Bible Society colporteur. Now there are two ordained Korean pastors, two theological students and a number of evangelists, colporteurs and Bible-women. Two little groups have multiplied until there are twenty churches in one county and thirty-five in another with voluntary, unpaid workers in every church.

Kuchang

Afraid to live and afraid to die: the walk to the village was long and hard. The one believing family had fallen back; the church had been converted into a

dwelling house and the missionary made the journey feeling that little could be accomplished.

On arrival they found the woman of the house had been lying ill for many months. With no prospect of relief or medical attention, a body racked with pain, and a mind tortured with the thought of having wandered from God, could one wonder at the pitiful words with which they were greeted, "I'm afraid to die." How eagerly the comforting words of Scripture were received. The visit was not, nor is it ever, quite in vain.

Kunsan

About 400 attended our Women's Class, the biggest class in our Mission this year. Dr. Levie was present and pulled 227 snagged teeth. This was a new feature offered for the first time. Strange to say there were some teeth left. The novocaine used in these extractions was furnished by a Sunday School Class of boys in America. We were also supplied by friends at home with new packages of flower seeds which were given out on the last day to all who had perfect attendance. Another feature, tried out and found successful, was renting shoe bags at five cents each, for use during the class. These were returned and the money refunded the last day of the class. With some washing and small repairs they will be useable another year or so.

Seoul

Only busy people have time to do things. It is not surprising that a little girl who is a faithful worker in one of our country Presbyterian churches, who now for four years has arisen every morning, winter and summer, at 4.30 or 5.00 o'clock, to ride twenty miles on a 6.00 o'clock train to Seoul, in order to get an education. Her parents and other members of the family are eating only millet, and very little of that, in order to make it possible for her to go to school. She is a brilliant pupil and is spoken of by the school authorities as one whom they should like to retain as a teacher in the school after she graduates and gets some higher training, if that be possible.

Syenchun

Sixteen delightful refugees from China are making us feel like a real Station again. They are very ably assisting in the work, especially in the hospital. The Boys' Academy opened with 170 in attendance. The new Administration and Recitation Building is being pushed to completion.

A History of the Korean People

J. S. GALE, D. D.

Chapter XXXV

CHUNG-JONG (正宗) grandson of the old king came to the throne in 1776 when he was twenty-four years of age. Doubtless his day of state honour was saddened by the memory of his father's death and the inexorable box that held him in its gruesome grip. Still he showed no signs of weakness and came on in a stately manner to his own—a true gentleman and scholar. In fact his erudition was renowned the whole Oriental world over. A hundred volumes and more remain from his own pen; poems; biographies; prayers; words of warning; letters; answers to petitions; recorded judgments; essays; inscriptions; congratulations; commentaries on the Classics; notes on Buddhism; dictionaries of classic terms; stories of the great and good; compilations of state laws; etc.

But to return to his year of coronation, Napoleon and Wellington were little boys of seven then; and while Chung-jong as a boy amused himself with book, ink-stone and pen, Napoleon found his delight in a little brass cannon that he planted on the sea-shore among the rocks of Corsica. Wellington, too, a little lad of seven, was on his way to England to the home of his fathers, happy with a shilling in his pocket that a friend had given him. Too widely sundered were they for King Chung-jong to ever know anything of them and yet in this chapter, for the first time, we see some points of contact open where each looked distantly at the other with a doubtful and questioning eye.

King Chung-jong was the companion of his mother who was of the same clan as Mr. Hong Yang-ho the poet and statesman. She was but eighteen when her distinguished son was born, how happy! Chung-jong's one great desire, too was to please his mother. Among

other things, he planned, in the year 1794, a great celebration in her behalf and wrote,

"Next year, *eul-myo* (1795), will mark my mother's years as sixty, the twentieth of my reign. How can I express my gratitude for the blessings of Heaven that are mine? What God has given me would take more than one year of time to tell, for all my life has been filled with proofs of His kindly favour. I therefore command a celebration this year and next. Let the assembled officers of state go, on the 1st Day of the 1st Moon, to my Mother's palace and sing their congratulations. In order also that the whole country may share in the joy, I order every official of seventy years and more to be present; all people over eighty, and all such old couples as have spent their lives together. I shall have those beyond a hundred ennobled with the title *Soong-jung Tai-poo* "Excellency;" all married couples of seventy and over, given rice and materials for wear; officers of whatever degree advanced in rank and old men of eighty honoured by the king."

Were ever so many aged feet seen on the highway before in any land? Seventy-five thousand one hundred and forty-five, all happy as the miles were long!

A Gathering of Aged People The King adds: "I wonder if the old people of the Choo Kingdom when assembled made such a concourse as this? A happy year indeed! If our house had not been one of good deeds and beneficent action how could I have come to such a day as this?"

As mentioned in the state records there were present on this occasion fifty-eight persons over a hundred years of age. Two were a hundred and eight, the oldest. People of the West sometimes lose account of their age and are not sure of their year and day of birth but it is not so in the East. The exact year,

The King's Mother

month, day, and hour of birth are the four pillars on which hang life's good fortune; and are known to the poorest in the land, so that these age records are not open to doubt or question.

What a delight it must have been to the Dowager Queen to look from her apartments upon these happy hearts and faces. Was such an assembly of music and dancing outside of fabled Arcadia ever seen or known? While the slow graceful swing of the dancer was the delight of all hearts, higher still and more keenly appreciated were the contests with the pen; the rhyme character; the measured foot; the balanced phrase; the soft running rhythm; the pictures called up to the mind which really constituted Korea's most thrilling exercise. As the King was a master-hand himself I can imagine his lively soul suggesting this subject and that to be done in four lines of seven characters each. Here is one of the King's own. No translation can bring out the finished features of the Chinese, or its expression. The thought, the order, the feeling are alone barely possible:

The Sun

The sun's round face ablazing bright
Spans all the world with kingly rule;
No one can fly his searching light.
So fair, so wondrous wide, so cruel.

Another by King Chung-jong:

The Great Bell

Here sits the Time tower high aloft
That guards a monster in his pride,
A bell wrought of ten thousand tons,
That rings at dawn and eventide.
Ye toilers of the dusty day,
You rest and rise as rings the bell,
For while at e'en it says 'Asleep'
With waking morn it booms 'All Well!'

We away from this happy picture to a scene of great sadness, a scene over shadowed by misunderstanding and suspicion. These were the days when Korea came

The Foreigner Appeals

first into touch with the foreigner. In 1776 Yi Seung-hoon, a gentleman of Pyung-t'aik met Jesuit priests in Peking and brought home with him news of Christianity. One of the first to embrace

its teachings was a famous scholar Chung Yak-yong (丁若鏞), author of many books, whose brother died a martyr in 1801. As yet no foreign priest had reached Seoul and for thirty years still the converts were left alone to meet the brunt of all the powers of persecution.

Recovered from state documents piled up for more than a century was a letter of a certain Alexander Whang, done on silk,

beautifully written, about

Martyrdoms twenty-four inches long and sixteen wide, having on its face

thirteen thousand characters, a letter to the Bishop of Peking, asking for help for the Church of Korea, not financial help, but spiritual oversight and counsel. This letter begins, "We sinners, Thomas and others (Thomas was the messenger) in tears address you our venerable Bishop....Our sins, so heavy on the one hand that we have drawn down upon us the anger of the Lord; and, on the other, our wisdom so poor that we have lost the sympathy of men! A great persecution has broken out, a calamity that has taken in as well our Spiritual Father. (This was Father James Choo executed May 31st 1801). With what face can we who have not known how to meet danger and give our lives, as he, for the Lord, dampen our pen and forward to you these complaints?" This famous document never reached Peking but was intercepted and Thomas, the messenger, as well as Alexander Whang, the writer, were both beheaded, faithful martyrs to the last. It seems very fitting that this letter, so feared by those opposed to Christianity, should be preserved through all the years of persecution and, a century and a quarter afterwards, be safely lodged, amid the music of St. Peter's, with the great Head of the Catholic Church in Rome.

The first missionary to enter Korea was Father Maubant, a Frenchman from the town of Vassy (Calvados) born Sept. 20th 1803. He

The First Missionary

arrived in January 1836. A note regarding this reads: "At last on the fifteenth day we beheld

in the middle of a valley, crossed by the River Han with its many windings and surrounding hills, wooded and grassy or bald of peak, a long line of walls lifting their battlements against the blue of the sky and pierced with gates the larger of which were surmounted by a pavilion in the Chinese style. In this vast enclosure were grouped low houses with tiles, which, here and there, were overlooked by imperial palaces, official halls, homes of the gentry, and Buddhist pagodas. This was Seoul."

Fathor Maubant's entry wound its way, not by the main thoroughfare but by narrow and tortuous streets. "A Christian led the way on horseback, followed by two on foot. Others kept at a distance lest they might draw attention by a too numerous company. Thus led, Pere Maubant at length reached his destination where he found the Chinese priest, Yu, and twenty or more Christians assembled. All together they hailed the stranger with deep respect and knelt to receive his blessing."

He was followed later by Father Chastan and Bishop Imbert. For three faithful years they continued their work till finally on Sept. 21st 1839 they suffered death. No more touching story of Christian martyrdom was ever written than that which tells of Korea's great persecution of 1839 and the passing of these lonely missionaries.

As to the character of their converts one story will suffice, that of Protais Tjyeng. A Christian at thirty years of age he became one of the leaders till, informed against in April 1839, he was arrested. The judge called on him to recant but Tjyeng refused. He was then put to torture but remained firm. Finally, in a moment of weakness, won over evidently more by the gentleness of the magistrate than by the fear of pain, he apostatised and at once was released. Scarcely, however, had he reached home before a terrible sense of his shameful act overcame him. He could not eat; he could not sleep; tears were his only portion. At last encouraged by his friends he went back to face the judge.

A Noble
Convert

"Hello!" asked the guards "What are you here for?" "To set right the sin of yesterday" It said Tjyeng, "I apostatised and I repent of it and want to see the magistrate." In saying this he attempted to enter the courtroom. "Nonsense," said the guard, "your case is finished. Home you go!" He went, but three days later was back again. Not being allowed entrance to the court he finally met the judge on the road and said, "I have sinned, Your Honour, my mouth has spoken what my heart denies. I repent. I am a Christian still." "I don't believe it" said the magistrate and went on his way, but Tjyeng followed crying, "I am a Christian. I want to die a Christian." "What a race of impossibles these creatures are," said the magistrate, "There is no getting at them at all," and he ordered his arrest. Tjyeng stretched out his hands grateful to be tied and was led back to prison. Later, sentenced to twenty-five blows of the big paddle, he was carried insensible to his room and died a few hours afterwards. Faithful Christian! Worthily was he beatified in 1925 along with the French martyrs.

I mention this with some degree of detail as it marks Korea's really first touch with the Western world. The shipwrecked Hollanders, two hundred years previous, did not count but these Frenchmen did.

Already in 1816 two British men-of-war touched Whang-hai at the line of 38 degrees, north latitude. On Sept. 1st they sighted land and proceeded to a group of islands where they anchored. Crowds of people came down to meet them. "Some of these," says Captain Basil Hall, "who appeared to be superior to the rest were distinguished by a hat the brim of which was nearly three feet in diameter and the crown about nine inches high, shaped like a sugar loaf with the small end cut off. The texture of this strange hat was of fine open work in appearance not unlike a dragon-fly's wings, evidently horse-hair, varnished over. It was fastened under the chin by a band strung with large beads for the most part black and white, but occasionally red or

yellow. Some of the old men wore stiff gauze caps over their hair which was formed into a high conical knot on the top of the head. The dress of these islanders consisted of loose wide trousers with a sort of frock reaching nearly to the knees made of coarse open grass cloth. On their feet they wore neat straw sandals. They were of middle size remarkably well made and robust looking. At first, they expressed some surprise on examining our clothes; but, afterwards, took very little interest in anything belonging to us. Their chief anxiety was to get rid of us as soon as possible." Captain Hall had some drawings made of the varied groups he met and these he carefully took with him on his return.

On Aug. 11th 1817 he called at St. Helena where Napoleon was in exile. The morning following, a message came to him, "General

Napoleon
Buonaparte

Buonaparte desires to see Captain Hall at 2 o'clock." "I carried with me," says Capt. Hall "some

drawings of the scenery and customs of Loochoo and Korea, which I found of use in describing the inhabitants. When we were speaking of Korea he (Buonaparte) took one of the drawings from me and running his eye over the different parts repeated to himself, "An old man with a very large hat, and long white beard, hat—a long pipe in his hand—a Chinese mat—a Chinese dress—a man near him writing—all very good and distinctly drawn." This is the nearest perhaps that the great Napoleon ever came to speaking terms with Korea.

Korea had heard many unhappy stories of the approach of the foreigner, stories wafted from China, from Japan, and from other points beyond the sea, till she had become exceedingly suspicious, desiring nothing less than to come into contact with these rude gun-carrying tribes. For this reason the French missionaries and also the native Christians suffered for the sins of others; for the accumulated misgivings of a hundred years and more. The Government was not willing to look at Chris-

King Soon-jo's
Book

tianity. It was the slogan of the Foreigner and must be fought to a finish. The truth of the matter is, that King Soon-jo's mind and Bishop Imbert's were very much in accord could they have seen and known each other better. King Soon-jo who reigned from 1801 till 1835 wrote a book called *Koon-to Pyun* (Hand-book of the King). There were eight headings to it: 1—Worship God, 2—Love the People, 3—Offer your Prayers with Sincerity, 4—Honour your Parents 5—Be Frugal and Careful, 6—Make Friends of the Good, 7—Take a Rebuke Kindly 8—Be Sparing in the Meting out of Punishment. The Ancients said, "God's warnings to kings are like the warnings of a parent to a child, prompted by love." King Yung-jong ruled for fifty years and all that time he made these two characters his rule *Kyung Ch'un* (敬天) Honour God. When therefore the wind blow or rain fell or when the elements seemed out of season he used to rise in the night, dress fully, kneel and say to those about him, 'I wonder if I have done something wrong that these warnings come?' and so he would pray that he might be enlightened. Sometimes too, when he was ill, he would have his ministers called into his bedroom to talk to them of God. Could, therefore, Bishop Imbert and King Soon-jo have known each other's thoughts we can imagine their being good friends at once. The world's greatest griefs have grown out of misunderstandings.

In 1811 the quiet of Korea was upset by a rebellion in the north. A person named Hong Kyung-nai (洪景來), claiming to have magic

Hong-Kyung-
nai's Rebellion

powers, so bewitched the people that by the end of the year he had in his train thousands of followers ready to die any death in behalf of his vagaries. From youth he had been followed by strange stories that prepared the way for his wild venture. Here is one: "A great gymnast named Moon lived in the south, known far and wide as a Herculean chief who could lift a mountain off its hinges. He was out fishing one day all alone by the quiet

rookside, when a boy came by carrying a box on his back. He dropped it near Moon bowed and said, "May I ask a favour, please, I am obliged for a moment to run to the village beyond the hill but will be back instantly. Will you kindly see to this box while I am gone. Guard it well, I pray you." "All right," said Moon, "I'll see to it, don't be anxious." The boy left and Moon wondered what the box contained that could so deeply concern the lad. He took hold of it to lift it, but it was heavy and did not budge. He bent his back till the very tendons of his being cracked, but the box was glued to the ground like a primeval rock. Sitting down, ashamed, Moon wondered. Just then the boy appeared and thanking the master kindly for his care whipped the box onto his back and was gone. Moon called after him, "Who are you?" "I?" asked the boy in apparent surprise, "Why I am Hong Kyung-nai from Ryong-kang." Such were the stories that prepared the way for Hong's rebellion. With his followers keyed up to fighting pitch against the state, its greed, its injustice, its tyranny, he marched into Ka-san and killed the governor, his father and his retinue and thus the ball was opened. The state getting wind of it sent forces at once to put it down. The King remarked, "A rabble of ragamuffins, what can they do?" Still they did more than he bargained for. To hearten up the people the government dispensed much

rice and gave liberally to the poor. In the battle that followed gunpowder was used on both sides. Finally Hong was trapped in Chung-joo, North Pyung-an Province. Here the troops blew up the walls and in the melee that followed Hong was killed and his head severed from his body. So ended the rebellion after about six months of great distress for the northern people. From this time on Hong's mystic box of magic gradually faded away. China hearing of the trouble sent troops to defend the king against his own people but the storm was already over before they reached the Yaloo. Grateful for this well intended aid the King sent his thanks and large supplies of beef and grain to feast the troops.

All that is left of the redoubtable Hong today is a story that Korean children read as English boys read Robin Hood. It begins: "In North Pyung-an in the county of Ryong-kang lived a man whose family name was Hong and whose given-name was Kyung-nai. Tall of body, eight feet high, with a tiger's head, a wolf's back, a swallow's chin, a monkey's arm and a voice like resounding thunder. He had gifts and wisdom beyond bound. Such a shot was he with the bow that spirits and devils looked on with amaze." But it all passed off in powder smoke this famous rebellion of Hong Kyung-nai. Like that of Jack Cade he calls today for only a passing notice.

Economic Limitations of the Church in Korea

Continued from the April Number

ROSCOE C. COEN.

HAVING PRESENTED in the two previous articles, as best we could, the economic and religious situation in Korea it remains to bring the two together in a concrete way and see what the results will be. It is our purpose to show what are the actual limitations which the economic situation places upon the Church in this country. Though the very statement of these conclusions may suggest certain methods of pro-

cedure under given conditions, we do not conceive it to be our task to point the way out of the difficulties. Such a task would be a sequel to this one, and we feel that it is one to which the whole mission body and the Church should seriously address themselves. Not that we are without ideas on the way out, we have them and hope later to express them. There must be a way out. It is for us to find and follow it. There has been revealed thus

far a kind of measuring stick by which we shall proceed to test our resources. It is briefly re-stated thus.

Recently the other religious cults in Korea have taken on new life and are more and more actively competitors and opponents of Christianity. The Christian Churches (1910 figures) number 2,718, composed of 204,651 adherents who gave for all causes a sum of ¥721,402, of which ¥266,310 was for congregational expenses. In order to run these churches adequately (according to our present program and plan for administration) there should be at least one pastor (ordained or unordained) for each five or six groups, with average salaries of ¥45 and ¥33 respectively; and a Bible-woman for every 8 groups at a minimum salary of ¥26. The activities of these groups shall include two services for worship on Sunday; a midweek prayer service; occasional revival meetings; home and foreign mission enterprises; Sunday schools for Christians and non-Christians; Bible classes, institutes and schools; daily vacation Bible schools; Christian Endeavor; theological seminaries; Christian schools, etc. There are those who tell us that we should not build our Church on the mission field on Western patterns, but this formidable list of the things we are now attempting to do, and of what people declare we should do in the future, seems to me to have a decidedly Western aspect. Anyway, these are the minimum requirements in our measuring stick, and funds for these must be found on the field if we are to continue present programs and would make the Church self-supporting.

Let us make two test cases one of the country as a whole, the other of the Church as a whole. Merely for the sake of convenience we are going to take the best possible view of the country. We shall assume that all the 17,000,000 people are Christians, that all give one tenth to the church work, and that this money is at the equal disposal of churches of equal size, convenience of location, etc. To divide the people into con-

gregations of 1,000 members each, or in circuits of churches to total that number we shall need 17,000 pastors (ordained or not) at an annual cost of ¥8,150,400, and Bible-women at an annual total cost of ¥5,204,000. Since these salaries represent 74 % of the congregational expenses, and these in turn are one third of the total gifts of the Church, the total budget of the Church will be ¥54,000,000. Now one tenth of the total income of the country will be 178,000,000 yen, or three times the amount needed. Hence it follows that in this ideal situation every three hundred people could support a church by our standards. Or in other words, 3 % of the total income of the country would provide churches for each 1,000 people. We are not suggesting that such conditions as these could ever prevail in any country. To be able to levy 3 % upon the total annual income of a country for religious purposes alone is more than we could hope. However, the figures are suggestive, and in a way point to the economic limitations of the country.

Now, let us apply the same test to the Church as a whole. Here we are dealing with actual figures concerning pastors, Bible-women, contributions, etc. We shall begin with the workers and see what their total salaries must be if they are all at work and are paid the minimum salaries suggested. 264 Pastors at 45 yen per month will cost ¥142,560 per year: 667 unordained helpers at ¥33 per month will cost ¥205,352 per year; and 322 Bible women at ¥26 per month will cost ¥100,464 per year; a total of ¥446,374. As a matter of fact, the total congregational expenses of the Church were but ¥266,310. If (as above) but 74 % of this amount is for salaries, we have only ¥200,000, or less than half the amount needed for those workers listed above.

Attacking the problem from another angle, we discover that there are 931 pastors (ordained and unordained) available to serve 2718 groups of Christians with an average adherency of 75 people. This means

ECONOMIC LIMITATIONS OF THE CHURCH IN KOREA

that by an equal distribution of workers we have less than three groups per man with a combined congregation of 225 people. The 322 Bible-women thus distributed would have a bit more than eight groups apiece. These figures reveal the fact that we could dispense with one half our men and still have more than enough to supply the churches with the minimum of service required. Such a procedure would also bring the churches near self-support on that basis. Of course it must be mentioned here that some of the men listed in the 931 are unemployed; others work in hospitals, schools etc., and many of them, in fact, most of the ordained pastors, serve but one or two congregations. Nevertheless, we are here thinking of applying all the funds and workers equally to the whole task, and the figures above show the result of that process. We must note also that in the absence of the missionaries, a condition this whole thesis assumes, we should require a sufficient number of ordained men to take care of the official work of all the churches at least as well as it is now being done by the missionaries, that is, two visits annually. In that case, we should be short of ordained men, but to increase them would materially increase the amount of money required for salaries. Only by applying the total income from all the churches (including those in the 23 largest cities) to the total task is there any hope of self-support even at a minimum of adequacy. That such a use of funds should ever be made is highly improbable, and it may appear to the readers that such a practice would be a rather peculiar interpretation of the term SELF-support.

When we recall that the present average giving of the Church is 3.5% of the annual income of the people, it seems that nothing short of a tithe or one tenth will be sufficient to support the Church. Such giving is not to be expected, much less required, of people who live so near the poverty line all the time. (The tithe in the Old Testament probably paid for most of the government expenses as well

as purely religious expenses). If we concede that the per capita giving is not likely to be materially increased, we must conclude that an average of 1,000 people will be necessary to support a Church. This being the case, our individual groups in the country circuits must have about 165 members. It seems to follow that the country churches must be located in towns of some size or else be far apart and obtain members who will attend from neighbouring villages. Obviously, each of the small villages cannot have its own church building with separate organization and ministries.

In all these figures we have taken it for granted that 36%, one third of the total gifts of the Church, would care for the congregational expenses and that the other 64% would be adequate to care for the Christian private schools, charitable institutions, church erection, repairs, theological seminaries, Sunday-schools, and all the other work listed under the general term of religious education. We are not at all sure that such is the case. Experience alone can tell what proportionate division of the funds would be equitable. All we need to know here, however, is that the probable amount of money that may be obtained will be wholly inadequate on any basis of division, and that fact seems to be evident from the figures at hand.

From whatever angle we approach our economic statistics and our Church statistics together we are forced to conclude that the economic conditions in Korea will limit both the number of churches and the kind of work done in and by the churches. Only by obtaining in one congregation approximately a thousand people, or grouping smaller churches to include that many members, can we hope to have even the minimum of service necessary for efficient Church work. Under such limitations the rural churches cannot be maintained unless the total gifts of the whole Church are placed at the service of all the churches. That is, the geographical unit for self-support must be the country as a whole, not isolated sections of it separately.

A New Day of Opportunity in Korea

W. F. BULL

SINCE THE COMING of the first Protestant missionary, forty-one years ago, Korea has ever been recognized as a most fertile soil for the Gospel seed. It has been estimated that a convert has been added to the Church for every hour of every day and every night of the forty-one years that Protestant missions have been carried on in this land. During these forty-one years there have been special times of revival, times of special interest and of large crowds turning to the Church, and consequent large gatherings; but in my twenty-seven years of experience in Korea I have never seen a time when we could get larger crowds or more interested hearing than we can today.

For some years I have been especially interested in revival meetings and evangelistic campaigns and have felt the need not only of spiritual preparation for this work but for a special material equipment; so while on furlough in 1924-25 the student body of my *alma mater*, Hampden Sidney College, undertook to raise among themselves and the *alumni* of that institution a fund for a "Gospel Car." This campaign, with the assistance of a few personal friends, materialized in the fine Dodge touring car that appears in the accompanying photograph. Mr. Homer Rodeheaver, whom I had met while he was in Korea with Dr. Biederwolf, became interested in this work and sent out, at his personal expense, the splendid instruments for the "Rodeheaver Gospel Band." Mr. K. Y. Nah, a 1925 graduate of Mr. Koons' school, came to me as song-leader and musical director, and has done marvelous work in training this band. It is really wonderful how well they have learned to play in so short a time, with absolutely no training to begin with.

With this equipment, and a small and absolutely inadequate tent, we have conducted revival meetings and evangelistic campaigns

during the spring and fall of 1926 in Kunsan, Kwangju, Soonchun and Mokpo territories. Never in all of our experience have we found the people more ready, and even eager, to hear the Gospel message than during these last months. Wherever we have gone large crowds have assembled, the tent or churches (sometimes both) being literally packed and jammed, with large crowds standing around outside to hear. The band has, of course, helped greatly to draw the crowds, but as yet they do not appreciate the music sufficiently to stay long to hear it, though they do stay through to the very end to hear the Gospel message when it is presented plainly and earnestly.

I suppose our meeting at Mokpo in November, when the large Industrial and Agricultural Fair was on in that place, was the most important that we have conducted this fall. During the Fair in Mokpo there were thousands and thousands of people from all over the southern part of Korea. We were there for nine days during this time, holding three meetings a day. At practically every meeting the tent was packed with large numbers standing outside. At one of the meetings one of the helpers counted nearly four hundred people standing outside listening. At all the meetings there was the closest attention and much interest and during the entire nine days there was not a single meeting in which there were not some professions; at many of the meetings quite goodly numbers expressed their determination to become Christians.

While there are very many discouraging things in the conditions in Korea today, I have never seen brighter or more hopeful conditions from an evangelistic point of view. We have just recently had Mr. Kim Sang Chun, of Songdo with us in our Men's Training Class. Mr. Kim is a very popular evan-

A NEW OPPORTUNITY IN KOREA

gelist among the Koreans and his work calls him to all parts of the country. In one of his talks to our men he said; "While I have not visited very many of the small country churches, I have visited practically all the churches of any size in the country and I know from first-hand observation that the churches all over the country are at a very low spiritual ebb." I also know this to be generally true, but it is also equally true that the churches themselves realize it, *are feeling the need and are desiring something better*. This fact, of course, is a most hopeful sign. Then too, while there are many discouraging things such as socialism and unrest among the younger non-Christian men, this does not represent the situation so far as the rank and file of the great mass of the population are concerned. The economic condition, has produced in them a feeling of helplessness and desperation. It does not take much argument to convince them that their only hope is in God. This is another case of "Man's extremity being God's opportunity." There never was a time when a plain, straight presentation of the Gospel truths, given in love—when the hearers are convinced of the fact that it is given in love for and interest in them—could get a more interested and responsive hearing. We have had letters from all the places where we held meetings during the past fall and spring and in practically all of them we are told that quite a number of those who came out at the time of the special meetings are continuing faithful in their attendance and that the churches themselves have been greatly revived.

I am sending with this article two pictures: one representing "THE OPPORTUNITY" and the other "THE ORGANIZATION" by which we are trying to make the most of this God-given or God-made opportunity.

We have been greatly interested in the last few days in a printed sheet sent out by the Rev. S. T. Hong, in which he calls upon the Korean and Foreign workers to pray definite-

ly for a great outpouring of God's Spirit upon this land. This is particularly interesting to some of us who have felt this burden for some time and have felt definitely led to pray for a great revival. We have been sure that this longing for something better than anything we have yet received has been born of God, and to know that this burden is being laid heavily upon the hearts of some of our Korean brethren, too, makes us feel sure that the revival is going to come and that we are nearing that time.

In view of the fact that the churches are feeling very keenly the need of revival and that this very receptive and responsive Korean people were never more open to the Gospel message than they are today, can we not all redouble our direct evangelistic efforts, and especially give ourselves with renewed zeal and earnestness of purpose to the great ministry of intercession praying for a great revival upon ourselves, in the Korean Church and for another great ingathering? May the Lord help us all to see that the day of good things in Korea is not a day of the past but that we are today face to face with an opportunity that has never been exceeded; and may He grant us His Spirit to make the very most of this wonderful opportunity.

We have great joy in these meetings in seeing many coming out and accepting Christ as their Saviour, but we also see many, sad sights. During one of the meetings at which the accompanying picture was taken, a young woman with a very pretty face, but an exceedingly dejected and pitiful appearance, came into the tent and took a seat near the front. Her appearance haunted me (and still does) all through the meeting, as she sat there looking inexpressibly sad and forlorn. Immediately on the close of the service, one of the lady missionaries, who was helping in the meetings went to talk to her and see what they could do to help her. They found that she had been an inmate of one of the public houses in that town, had be-

come diseased, so was no longer profitable to her master, and had been cast out—a piece of human wreckage—to suffer untold misery in a heartless world.

During these meetings before going out to the tent, we were told one morning, that we could not hold services in the tent because that morning an opium addict had died in the tent the night before and the police would not allow the body to be moved until the coroner's inquest had been completed. On investigation we found that this man was a boarder in a house just across the street from our tent and that his landlord had put him out in the street in the middle of the night in a cold wind and rain because he could not pay his board bill. A policeman came along and found him on the ground in the street suffering intensely from the cold and his body racked with untold agonies because he could not get the opium his wrecked nervous system was craving. The policeman dragged him across the street and into our tent, to get him

out of the cold and rain. The man was suffering intensely and begged the policeman to get him some opium to relieve his pains. The policeman went off to get the opium, but before he could get back the man had died—in our tent.

THE ANTI-DRINK "WAR-CRY"

The interest of all who are working for the welfare of Korea is sought for the special Anti-Drink number of the "War-Cry" issued by the Salvation Army. Quite a number of Christian workers in all parts of the country have assisted in spreading the sale of this special issue and have warmly expressed their appreciation of this effort made to bring the ravages of strong drink to the notice of the people. A perusal of the announcement on the last advertisement page of this magazine will give further particulars.

Notes and Personals

Northern Presbyterian Mission

Returned from furlough

Miss E. Lawrence, Seoul.

Miss R. J. McKenzie, Andong.

Left on furlough

Miss Jean Foote, from Pyengyang.

Births

To Rev. and Mrs. M. G., Tewksbury, (of Shanghai) a son, James G., at Seoul.

Rev. and Mrs. W. A. Dodds, (of China) a daughter, Elizabeth A.

Southern Presbyterian Mission

Going on furlough

Dr. and Mrs. J. K. Levie, Kwangju.

Rev. and Mrs. J. Hopper, Mokpo.

Rev. D. A. Swicord, Chunju.

Miss Flora McQueen, Kwangju, (short).

Resigned

Dr. W. P. Gilmer, Kwangju.

Miss Mary Bain, Kwangju.

Birth

To Mr. and Mrs. F. W. Price of Hangchow, China, a son, Frank, Jr., on April 24.

Death

Mrs. Emma Emerson, mother of Mrs. J. V. N. Talmage, Kwangju, on May 15, 1927.

Northern Methodist Mission

Bishop Welch returned from Japan to attend the funeral of Choi Pyong Hon on the 17th of May. He has since left for Japan.

Word has been received of the death of the mother of Miss Bertha Starkey at Liffin, Ohio, in April.

Southern Methodist Mission

Left on furlough

Rev. and Mrs. J. W. Hitch, from Seoul.

Y. M. C. A.

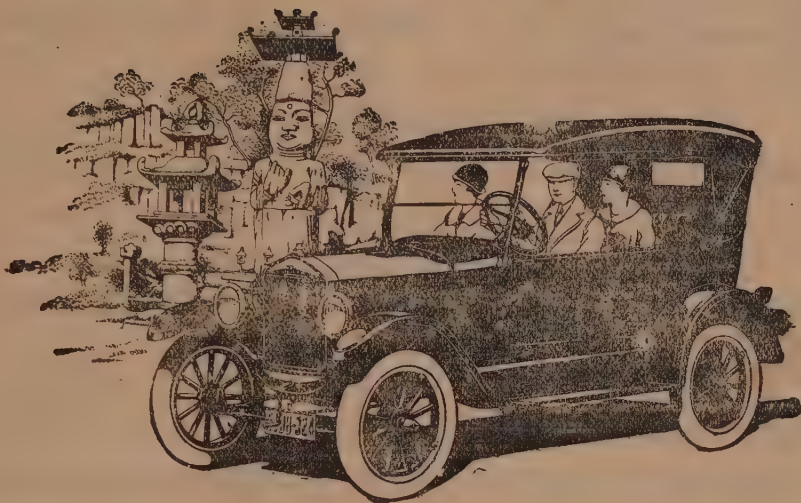
Left on furlough

Mr. G. A. Gregg, from Seoul.

Mr. and Mrs. F. T. Shipp from Syenchun.

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No city in Korea except Seoul, Pyeng Yang and Fusan has a population of over 75,000 : only six cities have populations of between 25,000 and 75,000: sixteen cities have between 3,500 and 25,000 people each. The total population of these twenty-three cities is approximately three-quarters of a million. This means that nearly sixteen and a half million people in Korea live in villages of less than 3,500 population, or in little hamlets. EIGHTY-FIVE PER CENT OF THE KOREAN PEOPLE are reported to be engaged in agricultural pursuits. It is manifest that NO PROGRAM FOR KOREA CAN BE CONSIDERED ADEQUATE WHICH DOES NOT PLACE LARGE EMPHASIS ON REACHING THE RURAL POPULATION."

*Extract from F. M. Brockman's article
"Projected Policy for Rural Work."*

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